1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

564 [621] communities. Persons belonging to several different castes are united by some common values and obligations in this unit. But caste as a unit of social organization cuts across the narrow boundaries of the village and extends to a fairly wide geographical region. The *varna* system or the fivefold division of Hindu society is an all-India phenomenon, but in the different geographical and linguistic regions these *varnas* are divided into numerous castes (*jati*) which are practically distinct from and independent of comparable castes in other areas. Thus in South India, in the Tamil, Malayalam and Telugu-speaking regions respectively, there are separate groups of Brahmins who constitute independent castes. There are numerous restrictions on inter-dining, and intermarriage between them is not permitted. All these groups will be designated by the generic term Brahmin; but in actual practice they are each a separate caste characterized by endogamy and [101] distinctive local traditions. It has been pointed out earlier that culturally Shamirpet lies in the area of Telangana, which is a 582 part of the larger culture-area of Andhra-desa. Most of the castes in the village confine their social intercourse to Telangana itself, a 564 few extending it to other parts of Andhra-desa. The Muslims, being 621 converts to an alien religion, are not obliged to observe this rule and can freely inter-marry with Muslim immigrants from other parts; but among them also marriage between people already having some blood ties is preferred. For Hindu castes it may be said that in actual practice a number of neighbouring villages constitute for them a quasi-independent local group within the wider regional community. In analysing one hundred and twenty family case-histories, it was found that out of three hundred and eighty marriages over 68% were confined to a group of villages (and the cities of Hyderabad and Secundrabad) within a radius of approximately thirty-five miles from Shamirpet; 30% to other villages within sixty miles of the village; and only 2% in still more distant villages or towns. In no case was a marital union entered into with a non-Telugu caste, even with a similar caste name and social status in another linguistic or geographical [571] area. Thus the horizontal ties of caste extend to the whole culture area; but active social relationships are generally confined to a cluster of neighbouring villages.

623 Two types of inter-village organizations deserve to be noted. They are councils of the different castes and inter-village councils.

1: O'Malley G-3 (no date) 1941 AW1 India
TAMIL AW1b
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with English. Father Beschi's epic *Themba Ani* was the earliest successful attempt to import biblical themes and incidents into Tamil poetry. In his *Thiru Kavalur Kalambakam*, *Adaikala Malai*, *Annai Azhungal Andhadhi*, and *Kitheri Amman Ammanai* he poured new wine into old bottles. While scrupulously, and even excessively, conforming to the orthodox technique, he worked freely on western models and effected innovations both in design and execution, in materials and make-up, which, if daring, added a new grandeur in numbers and a new vigour in ideology.

To come to later writers, Mr. Krishna Pillai's epic *Rakshanya Yatrikam* is a poetic adaptation of *The Pilgrim's Progress*; Mr. V. G. S. Sastri's monostiches, known as *Thani Pasura Thokai*, which have been translated into English by Dr. Pope, are fine imitations of Shakespeare's Sonnets; Munsif Vedanayagam Pillai's *Penmathi Malai* and *Sarva Samaya Kirthanais* are lyrical symphonies on modern themes of current interest. The extempore melodies of the later nationalist poet Bharati, entitled *Swadesa-Githams* (National Songs), touch high levels of perfervid patriotic poesy. He is a product of the new dynamic nationalism which tales of Mazzini's noble passion and Garibaldi's prowess have inspired in young India. His 'soul-stirring songs', as they have been called by a staid Malayali High Court judge, are expressions of the new-born emotions and passion for freedom inspired by western ideas and advanced modern ideals; and they have helped to translate patriotism from the sphere of passion into that of a religion.

To sum up our review, the effects of western influences on modern Tamil culture have been primarily to enlarge the domain of prose and to add extensive and entirely new communes to the republic of Tamil letters, in fiction, drama, and journalism in particular. Even the anaemic languor of later poetry has been dissipated by infusions of healthy young blood, and Tamil poesy has been revitalized by the live currents from the West, which appear to have cured it of the partial paralysis that supervened in the dark ages between the thirteenth and the seventeenth centuries.

V. TELUGU

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Telugu, which is the principal member of the Andhra group of Dravidian languages, is the mother tongue of about twenty-six million people in an area of 117,000 square miles, occupying the central portion of the east coast of South India and extending far into the interior of the country, which is comprehensively known as Andhra land. Its existence as a language can be traced back to a period as early as the first century B.C., but its first literary production, which was a translation of the Sanskrit *Mahabharata*,

6:Spate N-4 (no date)1954 AW1 India
Bihar-AW2
[Jamshedpur]
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always been prominent lines; bars and light structural steel comprise about a quarter of the finished products, rails and fishplates about 14%. The 1939–45 war saw a great expansion in quantity and range, including the production of light armoured vehicles. Associated industries include tinplate (developed in association with the Burmah Oil Co., production 40,000 tons in 1947), cables, wire and wire nails, agricultural implements, enamelled and galvanised sheets, and all types of castings. Most of the undertakings responsible for these products, as well as the mines and quarries on which they are based, are part of the multifunctional 'Tata group' which has wide ramifications, from soap to aviation. The metallurgical and engineering side has thus elements of both vertical and horizontal monopoly. In Bombay is the general staff of this industrial empire, and its service corps; here, set down in the incongruous jungle, is its arsenal.

Telangana

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The remainder of the Peninsular Interior, within the bordering En Hills, is perhaps best regarded as the Deccan component of Andhra Desa, the country of the Telugu-speaking peoples; a component which differs widely from the littoral districts of 'Andhrastan'. The area here considered consists of the Hyderabad Telangana (with Raichur, officially in Marathwara) and the Madras 'Ceded Districts' of Anantapur, Bellary, and Kurnool. The fourth Ceded District, Cuddapah, lies mostly in the Cuddapah Ranges region, as indeed does much of Kurnool. The limits, except where formed by the Deccan Lava edge and the front of the Cuddapah Ranges, are very vague; pending serious work on the Mysore peneplains, we may take the Madras/Mysore boundary as an approximation, though this includes Kanarese-speaking populations of 64 and 49% in Raichur and Bellary, which nevertheless go physically with the rest of the present region. In the SE the little river basins lying between the Cuddapahs and the Mysore plateau, in E Anantapur and W Chittoor, are really another 'left-over' subregion, in Chittoor transitional to Tamilnad; they will receive separate treatment. With these rather wide qualifications, the name Telangana seems appropriate, or at any rate least inappropriate.

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The Physical Aspect

The bulk of the region consists of peneplains developed on the Archaean gneisses. In the N, however, faulting has preserved a belt of Gondwanas (with some coal) along the lower Godavari trough: much of this is below 500 ft, but with its dissected terrain it has remained very largely under forest of a dryish deciduous type.

The most general levels lie between 1600 and 2000 ft; in the S, below the rather ragged break of slope down from the Mysore plateau, the Kistna

[Information on the regional divisions of the Indian sub-continent will be found in Chapter XIII, 6: Spate AW1 India.]